

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 16.

SEPTEMBER 13, 1817.

VOL. II.

FOREIGN INTELLIGENCE.

JOURNAL OF CHRISTIAN,
A Native Reader at Madras.

Concluded from page 230.

August 21, 1815.—I went into the street where the Barracks of the native garrison are; and inquired after the officer, but was told that he was gone out. The sergeant and corporal, together with some soldiers on guard, asked me why I had come.

Christian: "I wish to make known to you, brethren, the word of God, who has made and preserves all things, you and me: and therefore I am come."

Soldiers: "Then did God tell you to come among us?"

Christian: "According to the word of truth, the Lord Jesus commanded his servants; after he had taken upon himself the sins of all the world, and made atonement for them, saying, *Go ye into all the world, and preach the Gospel to every creature; and baptize them in the name of the Father, the Son, and the Holy Ghost. He, that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned!* Accordingly, his faithful ministers, and others that follow after them, have found themselves debtors to come hither, and to make known his word to all that hear, that we also may be delivered from darkness, may know the God who made us and serve him alone, and that we all may become partakers of eternal happiness."

Soldiers: "You say that you think yourselves debtors to make known to all that will hear, the word of condemnation, unless they believe in God. But we do not know that Vedom. Be so good as to teach and explain it to us; then we shall know it."

I read distinctly to them part of a tract. Some persons that had been present went soon away; but seven stayed, and heard with great attention.

Aug. 23.—Mohammad Khan, the officer of the battalion, sent one of the soldiers to call me. I went, and was very civilly received.

Officer: "I have heard that you came hither yesterday, and spoke a long time concerning God, and concerning the word of truth. I was desirous to know you, and therefore I sent for you."

Christian: "Hear Sir. When we come into this world, we bring neither gold, nor silver, nor wives, nor children, with us; and when our Creator calls us hence, we carry nothing away. We should, therefore, seek always true happiness, instead of the false happiness which is in this world."

Officer: "But in what way and manner shall we seek this true happiness?"

Christian: "When we are born into this world, and grow up, we do not think on Almighty God who made us, neither on Isa Nabi (Jesus) who has saved and redeemed us. Like persons that walk in darkness, we are divided into various sects. Accordingly we boast that there are four Laws, and six Shasters, and peculiar places. We imagine that but few persons go on in the way of destruction; and that it is true, what the ancestors of Mecca have written in the Koran, that if we visit Mecca and other great places, strew flowers upon the graves of the deceased lords, offer frankincense, learn the Koran, and endeavour to heap up gold and silver, we shall attain to real happiness. But can this be the true way, while, so doing, we still speak evil by our mouth, and sin by our conduct, and blindly forget our Creator? And thus we are like those who say, 'While we are here let us dance and follow our lusts:—in the hour of death we say, "Lord! Lord!" But this is a very dangerous state. Does it not rather behove us to inquire after Him who made us, and who has given us, until

this moment, all good things to enjoy, and preserves us to inquire what our past doings have been, and what sin is? Does it not behove us to seek solitude, to beat on our breasts, and to weep on account of our crimes, and say, 'Ah, Father! forgive the guilt of thy servant! Let me not sink into hell on account of the burden of my sin, but save me the sinner! And if we thus in faith approach Isa Nabi, we shall find happiness indeed, both in this world and in the world to come.'

Officer: "Fray tell what this happiness is."

Christian: "Forgiveness of sins, adoption as children, removal of our corruption, a righteous conduct, and the gift of the Holy Ghost will be ours."

Officer: "But we shall be punished for the sins which we have done."

Christian: "Hear, Sir! He will not punish such persons; because he has laid all punishment for our sins upon Isa Nabi, his only beloved Son. He forgives their sins, is gracious to them, and receives them as his children."

Officer: "All that you say is true. That there is one God, and his Only Son, is true. That he has taken our sins upon himself, and suffered, is true; there is no doubt. The things concerning Moosa Nabi (Moses,) David, and Mary the mother of Isa Nabi, are likewise true. The word of truth shows all this like a looking-glass. Because none were among the children of the world, among the Mahomedans, and among many others, that exhibited such a looking-glass, they acted every one according to their own understanding. But now the unripe fruit must ripen."

Christian: "But will it ripen, if you will let the word, which you have heard, be as if it passed through one ear and went out by the other? Will it not ripen, if you come unto him indeed, and receive salvation?"

Officer: "You do not tell us to eat bitter things. You show us the way to be saved. We are desirous to learn it more clearly. Come and see us again."

Christian concluded by saying, "If you believe, you will have profit;" and then went away, the officer presenting him with a great quantity of betle.

Aug. 26.—In the house of a native I found two other persons. One of them, who stood at the entrance, saw me with the New Testament, the book of Scriptural Histories, and a tract concerning true wisdom. He called me, and asked what book that was, and whether it was to be sold. Taking then one of the books into his hands, he said, "This is your Vedam," (Law.)

Christian: "Almighty God, who has made you, and us, and all the world, has had mercy upon us, and given us this his word of truth, that we may not be lost by our ignorance, but know him, and inherit eternal life. It can, therefore, not be said that it is our Vedam only."

The native, turning to the others that sat in the verandah, said, "I ask this man only one word, viz. 'Is it your Vedam?' and he answereth me fluently with a hundred;" and then called *Christian* to walk in. He having sat down with them, the heathen resumed; "Sir, you are from the South."

Christian: "Whether from the South or North, from the West or East, we are all creatures. You look on me so steadfastly! If you would do the same on heaven and its beauties, on the earth and its precious things, and on all the creatures of the world, and duly consider them, you would know that He who made them all is but one God, and that he graciously makes those partakers of heaven that faithfully come unto him."

Heathen: "What greater happiness is there to you, who worship God as the only Creator of all things, above us stupid men!"

Christian: "Not only we, but all who learn to know themselves and their Maker, who walk in faith, and are rooted by faith in Jesus Christ, will receive a still greater happiness. At last they will die happily, and will be-

come partakers of his blissful kingdom."

Heathen: "Shall we not, likewise, have a happy death and heavenly bliss, if we live virtuously?"

Christian: "Thus many persons have thought, but were deceived. Unless we are in Jesus Christ, who has redeemed us all, we shall not receive eternal happiness."

Heathen: "Does then the word of truth say that we shall throw away the four Vedams, the six Shasters, and the other eighteen books, which our forefathers, our wise men, our priests, have made?—that the gods are nothing which were established and worshipped since our forefathers, and that no happiness comes from them?"

Christian: "The word of truth alone says not this, but our own understanding too, says it, if we well consider the same. All the creatures of God proclaim it."

Heathen: "What you so orderly and regularly say, is, indeed, a forcible thing. Let us hear what your book saith."

It being already dark, a light was brought. The people of the house gathered together at a little distance, and I read to them the tract concerning True Wisdom, with a loud voice. The Heathen then exclaimed, "Truth is truth, lies are lies. This appears now clearly to us. Come and see us again."—It being now ten o'clock at night, I left them.—*Christ. Her.*

4th ANNIVERSARY OF THE RUSSIAN BIBLE SOCIETY.

Extract of a letter from the Rev. Ebenezer Henderson, dated Bible Society's House, St. Petersburg, June 6th, 1817.

"Yesterday was celebrated the Fourth Anniversary of the Russian Bible Society. Notwithstanding the unfavourable state of the weather, and the inconvenient situation of the Taurian Palace, (in one of the magnifi-

cent Halls of which the Meeting was held,) it was computed to have been nearly three times more numerous attended than it was last year. The Hall and adjoining Room were quite crowded, and presented to the view of the Christian philanthropists a scene of the most interesting and animating nature. Many of the most distinguished personages, both in Church and State, honoured the meeting with their presence. I was peculiarly struck with the sight of a groupe of graduated Monks and Professors from the Newsky Monastery, and of a number of Military Officers, high in rank, who appeared in another direction. Representatives of most of the nations for whom we are preparing Editions of the Sacred Scriptures—such as, Russians, Armenians, Georgians, Greeks, Moldavians, Finns, Poles, Esthonians, Livonians, Germans, and French—were assembled to take part in the ceremony, and listen to the interesting details of the publication of the word of God in their respective languages. Among others, I observed two learned Russians, who have spent fifteen years at the Academy in Pekin, and are masters of the Chinese and Mandshur languages.—The scene naturally led my mind to that beautiful passage in the Prophet Isaiah: 'Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. Behold, these come from afar: and, lo, these from the North and the West; and these from the land of Sinim!' May we not confidently cherish the hope, that, by the blessing of God on the progressive efforts of Bible and Missionary Societies, Zion will, ere long, see this prophecy fully accomplished? Already have we beheld a little one become a thousand, and a small one a strong nation: yea, and we may add: 'The Lord hath hastened it in his time.'

You will recollect the very important resolution passed at the Second Meeting of the Committee of the Russian Bible Society, purporting, that

they should not consider themselves to have attained the object of their Institution till they had provided with a Bible every family, and if possible, every individual, in the Russian Empire. With what ardour they are pushing forward to the attainment of this object, and accelerating the complete redemption of their pledge, will be seen, when it is stated, that, from the establishment of the Society to the present time, its Committee have either published, or are engaged in publishing, no fewer than *forty-three* editions of the Sacred Scriptures, in *seventeen* different languages, forming a grand total of 196,000 copies. In the course of 1816, the Committee have completed, Slavonian Bibles, 10,000; ditto New Testaments, 10,000; Finnish Bibles, 5,000, French Bibles, 5,000; and Samogitian New Testaments, 5,000.

And at present, the printing of the following Editions is either continued, or has been begun, in 1817; Slavonian Bibles, 20,000; Ditto New Testaments, 5,000; Armenian Bibles, 5,000; Ditto New Testaments, 3,000; Tartar New Testaments, 2,000; Greek Bibles, 3,000; Ditto New Testaments, 5,000; Georgian New Testaments, 2,000; Moldavian Bibles, 5,000; Gospel of St. Luke, (extra copies,) 2,000; Psalms, 2,000; Calmuc, Gospel, 2,000; Moldavian New Testaments, 5,000; German Catholic Ditto, 5,000; Lettonian New Testaments, 5,000; Dorpatian Esthonian Ditto, 5,000.

The number of Bibles and Testaments issued in the course of the year amounts to 19,431 copies, which is only about 500 copies fewer than were issued the three former years put together. The expenditures are nearly in the same proportion. During the three years 1813, 1814, and 1815, the expenditure amounted to 297,642 Rubles, 47 Copecs; in 1816, alone, 226, 770 Rubles, 73 Copecs.

Besides the above, preparations are making for Stereotype Editions of the Scriptures of five different languages: they are in a course of translation in-

to the *Common Russia, Tartar and Carelian* languages: and measures are adopting for procuring Translations into *Turkish Armenian and Burat Mongolian*.*

When the Report was finished, his Excellency Mr. Turgeneff gave an account of the progress and success of the Bible Societies in other parts of the world, and expatiated particularly on the gigantic operations of the British and Foreign Bible Society.—When the Assembly were informed that you had expended, during the twelve years of the existence of your Society, nearly *eleven millions* of Rubles, they were perfectly struck with astonishment. Let us unite our notes of praise, and bless the Lord together: for it is his doing, and is wonderful in our eyes.”

The following Passages, translated from the President's opening Speech, have been furnished by the Rev. Robert Pinkerton.

“Were it necessary to celebrate the opening of this Anniversary with a triumphal song, we might well now sing, ‘Praise the Lord, O Russia, praise thy God: for he hath strengthened the bars of thy gates; he hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat. He sendeth forth his commandment upon earth; his word runneth very swiftly.’ In these days of poverty and want, among many nations, our native land is protected by Almighty power from without, and is internally blessed with plenty:

* Mr Henderson adds in a Postscript, that application has lately been made by the Missionaries at Astrachan, for copies of the Sanscrit Scriptures (printed at Serampore) for the use of Brahmins, and other Indians, resident in that city, who, on examining certain Specimens, desired to be furnished with copies. A letter, written in Hebrew, and signed by six Rabbies, has also been received, requesting Hebrew Bibles for about nine hundred Jewish families resident in the Kumak country, on the western shores of the Caspian. “Here,” observes Mr. Henderson, “is a fresh opening for the Hebrew Testament now printing in London.”

with these earthly advantages, the Lord is also opening the way for heavenly blessings. He is sending forth his commandment on earth, and causing his word to run very swiftly through the wide extended regions of Russia. The Report of the *fourth* year's transactions of this Society, which is about to be read to this General Meeting, of the zealous promoters of the dissemination of the written word, will show, with what rapidity this new plant is growing into a large tree. Already its roots extend from sea to sea; already many tribes and nations come and pluck the fruit of life from its boughs; even the Heathen desire it for their spiritual healing. The shade of its branches extends beyond the borders of Russia. From day to day our native land covers it with nourishing dews; the liberality of our Sovereign waters it like the early and the latter rain; and, not unfrequently, the wind of the Spirit, blowing whither it listeth, sendeth upon it a fructifying cloud from distant seas.

Should you now inquire respecting the limits of your Society, no better answer could be given than this, *'It extends unto the ends of the earth.'* because, that same unity of spirit, which unites the branches and members of the Russian Bible Society, unites them also with many sincere lovers of the word of God, and with Bible Societies in foreign countries. Yea, this great bond of union includes the world of true believers in the revealed word of God, wherever they are found under the sun. At the same time, it is very astonishing, that there still are persons, and such too as imagine that they see very clearly, who yet do not perceive the hand of God thus spreading abroad his word; and who even would wish to see the stream of the water of life dried up. Do not such hear the command of Jesus Christ to the Apostles: *'Go ye therefore and teach all nations.'* *'Preach the Gospel to every creature.'* *'What I tell you in darkness that speak ye in light; and what ye hear in the ear, that preach ye upon the house tops?'*

But now that an apostolic spirit, the spirit of the Gospel, contained in the Scriptures, is awakened, in order to penetrate into all nations, they desire to throw the age back again into darkness. What worse could have been expected from Heathens, and the greatest enemies of the Apostles and the Gospel? Do these not read in the writings of the Apostles, that *'we have also a more sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place;'* that we are commanded to strive to *'let the word of Christ dwell in us richly, in all wisdom, teaching and admonishing one another;'* that *'blessed is he that readeth, and they that hear?'* Can that be an Apostolic spirit, then, which pronounceth wo and destruction against those who read and hear? Who are these pretended rulers of the spirit of the Prophets and Apostles, who are desirous of sealing up from the people all those sacred Books which are bestowed upon the whole Church of Christ.

"Let us follow the example of our own Church, which, before the existence of Bible Societies, endeavoured, as much as possible, to promote the circulation of the Bible; and of our ancestors, who, with the first rudiments of learning, gave their children certain Books of the Bible to read, and were convinced, that in so doing they gave their children bread, and not a stone, or a serpent. Send forth, O Word of God, Jesus Christ, send forth thy word, even unto those who strive to stop its course! Penetrate their hearts with thy words, which are Spirit and Life; that they may be reconciled unto that Book, which containeth thy truth! Increase the light of truth, and the flame of zeal and love among thy labourers in the world, (under whatever form they may administer the doctrine of thy kingdom,) according to the measure of thy gifts; that at length all strife and opposition of man may cease, and every creature hearken to the voice of thy word."

RELIGIOUS TRACT SOCIETY OF LONDON.

On Thursday, May 15th, was held at the city of London Tavern, Bishopsgate-street, the eighteenth Anniversary of the Religious Tract Society, which was numerous and respectably attended, both by the clergy and laity of the established church and of various other denominations.

It appeared from the Report, (which will speedily be published) that the efforts of this Society for the diffusion of Divine Truth, continue to be prosecuted with unabated ardour, both at home and abroad, by persons immediately in connexion with it, as well as by Societies formed for the express purpose on both sides of the Atlantic; which, having caught the flame of holy zeal from the Parent Institution in London, are carrying its designs into effect, by re-printing its Tracts, in conjunction with others written for the express purpose, and dispersing them widely over a very considerable portion of the habitable globe; the efforts of which have (under God) been highly beneficial in the moral and spiritual improvement of numerous readers.

Religious Tract Societies, or Committees aided by the funds, or influenced by the example of that in the metropolis, are in full operation at Stockholm, Hanover, Berlin, Sleswick-Holstein, Elberfeld, Stutgard, Nuremberg, Frankfort Neuwied, Konigsfeld, Basle, Zurich, Bern, St. Gall, Schaffhausen, Lausanne, and among that interesting people, the Waldenses in Piedmont.—In Italy a safe and promising channel had been opened for the circulation of some of the Society's tracts, printed in that country, which had induced the Committee to vote fifty pounds for the encouragement of so important an object.

From Russia and Finland the Society continue to have the most gratifying accounts of the increasing interest taken in the printing and distribution of religious tracts, many of which have been translated from the English, and printed at the Socie-

ty's expense.—A tract for the use of the Mongolian Tartars, being the first ever printed in the *Caimuc* language, had been just completed at St. Petersburg, at the charge of the Religious Tract Society in London.

The number of Tracts issued during the past year exceeds *Three millions and a Half*, a large proportion of which have been circulated by poor persons who would otherwise have been destitute of the means of support; these having been furnished at prices very considerably reduced, have occasioned a loss to the Society of 424*l.*; which added to its gratuitous distribution in various parts of the world, makes nearly *Seven Hundred Pounds*. Testimonies to the beneficial effects produced by the circulation of religious tracts were adduced by many of the friends present from various parts of the world; and the meeting found much cause for gratitude to the God of all grace, that such an institution should have been founded, and continued to rank among the noble monuments of Christian benevolence which adorn and sanctify the British Empire.

METHODIST MISSIONARY SOCIETY.

The Anniversary was opened by sermons, on Wednesday evening, April 29, and on Thursday morning, May 1, at the City-Road Chapel, by the Rev. W. Myles, from Portsmouth, and the Rev. John Stephens, from Leeds. The annual Meeting was held at the same chapel, on Thursday evening, the Rev. R. Reece, president of the conference in chair; and by adjournment, at the Methodist Chapel, Lambeth, on the Monday evening following, Thos. Thompson, Esq. M. P. in the chair. By the report read, it appears that this society employs upwards of 100 missionaries in different parts of the world: and that its expenditure in these exertions is near 14,000*l.** annually. The subscriptions of the London District alone were stated to be 3592*l.* from Septem-

* Upwards of sixty-two thousand dollars.

ber, 1815. Anniversary sermons on this occasion were also preached on Friday the 2d, at Carey-street, by the Rev. R. Watson; at Hind-street, by the Rev. Jos. Benson: and at the different Methodist Chapels in London, on the Sabbath following. The public collections made on the occasion amounted to 550*l*.

SUNDAY SCHOOL UNION SOCIETY.

The Annual Meeting of this society was held at the city of London Tavern, Bishopsgate street, on Wednesday morning, May the 14th. The members and friends breakfasted at six, and the chair was taken by Joseph Butterworth, Esq. M. P. at half past six o'clock. The report, which will shortly be published, contained truly gratifying accounts of the success of Sunday Schools, both abroad and at home; under the latter head of information, it is computed that not less than 200,000 children are now receiving religious instruction in Sunday Schools connected with the various Auxiliary and country Sunday School Unions in the United Kingdom, besides those in schools not so connected.

There was a very full attendance: and upon the whole, it may be considered the most interesting anniversary of this society.

HIBERNIAN SOCIETY.

On Friday, May 16, was held the anniversary of this society, at the City of London Tavern.

The Report being read, stated that the Society now had, in 13 Counties, 347 schools, containing 27,776 scholars; which was an increase of between 8 and 9000 in the past year; but that the income had so far fallen short of the expenses, as to leave them 1605*l*. indebted to their treasurer. The report also stated many instances in which the instruction of children had been of saving advantage to their parents; and though the Popish priesthood had in general, violently opposed the schools, on account of the use of

the Scriptures in them, yet some instances occurred in which they had been cordially welcomed, even among the Catholics.

The meeting yielded much pious gratification to the company present, and about 250*l*. was received in subscriptions and donations.

JEW'S SOCIETY.

Anniversary of the London Society for promoting Christianity among the Jews, held at Freemasons' Hall, Friday May 10th. Sir Thos. Baring, Bart. M. P. in the chair.

The business of the meeting was introduced by the chairman, who stated the grand object of the Society to be to promote the salvation of the Jews, by directing their attention to the Lamb of God. The Jews, he remarked, had a claim upon the Christians, from their faithful preservation of the Old Testament Scriptures, and we had every reason to expect their restoration to the favour of God, and the bosom of the Church. He acknowledged that the society had met with difficulties, but trusted that by zeal and economy its prospects were become more encouraging.

An Episcopal Chapel has been erected, in which the gospel is preached to the Jews; lectures adapted to their instruction are also delivered in other chapels and churches; schools have been founded in which there are at present, about 70 children; the New Testament, in the Hebrew language, is printing, and the historical books have already been circulated among the Jews, together with various religious tracts: a monthly publication, called the Jewish Expositor, is published; and a society is formed for visiting and relieving distressed Jews.

The principal instances of success specified in the report, as having occurred during the past year, were, the conversion of three Jews in our own country, who, with their children, had been baptized; also the conversion of a Jew of considerable learning, in

Poland; and that of a wealthy Jew in Malta, the means of whose conversion had been the reading of one of the society's Hebrew tracts. This man has since exerted himself on behalf of the spiritual welfare of his brethren.

Speech of the Rev. Dr. Mason, at the 13th Anniversary Meeting of the British and Foreign Bible Society.

My Lords and gentlemen,

I felicitate myself this day upon the accomplishment of one of the dearest wishes of my heart—a wish, to the attainment of which I have adjusted my little plans and motions for the last five months—the happiness of being present at the annual meeting of the British and Foreign Bible Society, without the smallest idea of being invited to a share in its public proceedings. In compliance, however, with a request which I cannot decline, I have to submit a motion, which I shall claim your Lordship's indulgence to preface with a few remarks; not with the intention of informing this society—that would be an attempt to enlighten the source of that light which has itself enlightened the world on all points connected with the circulation of the Scriptures! nor with a view of exciting the zeal of the Society—that would be rebuked by its appearance to-day; but as an humble organ of the American Bible Society, would beg leave to express opinions and feelings, which, though perfectly familiar to the minds of this company, are of some value on the principle of sympathy, as they are the views and feelings of millions of your fellow-men and fellow-Christians, who have the blood of a common ancestry running in their veins, and whose hearts beat in unison with your own in regard to the objects of this great Institution.

The wise and the good, my lord, the man of light and love, have long lamented the divisions and alienations which severed those who held the same precious faith; and expect to meet in the place where there shall be no dis-

sensions. But, whether there was any remedy for this unhappiness, whether agreement in substantial principle could be made to supersede differences in subordinate matters, was a problem too mighty for them to solve, and left them only the feeble consolation of sighing after a blessing which they despaired of enjoying.

But the problem which had thus excited the desires, appalled the resolution, and extinguished the hope of age after age, is solved at last—it is solved in this Institution. Blessed are our eyes, for they see, and our ears, for they hear, things which many prophets and wise men have desired to see, and have not seen them, and to hear, and have not heard them. My lord, we cannot dwell too much upon the delightful recollection that here, in this Society, Christians may put off the garb of their exterior diversities, and meet together in the simple and beautiful livery of the Son of God; and foregoing things which do not touch “the hidden man of the heart,” may give scope to that celestial charity which aims at nothing less than extending the pure word of life to every region of darkness and death on the surface of our globe.

My lord, it would create a smile, if the subject were not infinitely too serious for smiles, that an apprehension of injury to the cause of sound Christianity, from the labours of such a Society as this, should find its way into a Christian bosom. If, as your own Chillingworth has exclaimed, “the Bible, the Bible, is the only religion of Protestants,” it is passing strange that any good man should be afraid of dispersing it abroad, that is, spreading his own religion. How is it possible that the charities of men, uniting in the holy work diffusing among their fellow-mortals the charity of God can operate with any other than a salutary influence? Besides removing unnecessary restraints upon the reciprocation of our best affections, and thus multiplying friendships which are pledges of mutual virtue, the Bible Society operates with an

auspicious energy on all, even the lowest classes of civil society. My lord, the man who reads and reverences the Bible is not the man of violence and blood: he will not rise up from the study of lessons which the Holy Ghost teaches, to commit a burglary: he will not travel with a Bible under his arm, and meditating upon its contents as forming the rule of his conduct to celebrate the orgies of Bacchus, or the rites of the Cyprian Venus. Assuredly they were not the leaves of the Bible which in 1780 kindled the flames of Newgate; nor is it from the stores of inspired eloquence that the apostles of mischief draw those doctrines and speeches which delude the understanding, and exasperate the passions of an ignorant and ill-judging multitude. If there are any two maxims which go together under the sanction of scriptural authority, they are these: he who "fears God, will honour the king;" and he who does both, will not be the first to "meddle with them that are given to change." On the contrary, the influence of the Bible, and therefore of Bible Societies, upon the habits of the community, is calculated to set up around every paternal government a rampart better than walls, and guns, and bayonets—a rampart of human hearts.

For the very same reasons, the Bible, in proportion as it is known and believed, must produce a generally good effect on the condition of the world. In forming the character of the individual and the nation, it cannot fail to mould also, in a greater or less degree, the conduct of political governments towards each other. It is not in the Bible, nor in the spirit which it infuses, that the pride which sacrifices hecatombs and nations of men to its lawless aggrandizement, either finds, or seeks for, its aliment; and had Europe been under the sway of the Book of God, this age had not seen more than a fabled monster of ambition, endeavouring to plant one foot on the heights of Montmartre, and the other on the hills of Dover; and while he snowed on the prostrate Continent,

stretching out his right hand to rifle the treasures of the East, and his left to crush the young glories of the West. Such a spirit was never bred in the bosom, nor drew nourishment from the milk, of a Bible Society.

Your lordship will permit me further to remark, that if any judgment can be formed from the aspect of Providence, it will be the honour of this Institution, both in its direct and indirect operations, to be highly instrumental in preparing the world for that period of life and blessedness, when "none shall hurt nor destroy, because the earth shall be filled with the knowledge of Jehovah, as the waters cover the sea." It will be then that the gallant and principled soldier will be rejoiced to "beat his sword into a ploughshare, and his spear into a pruning-hook, and to learn war no more." Bible Societies seem destined to act an illustrious part in the measures preparatory to this grand event. They are scattering over the face of the earth that "precious seed," which in due time shall spring being up, watered from above, and shall ripen into an abundant harvest of righteousness and peace.

But before this consummation, much, very much remains to be done. The cord of the Hindoo caste is to be untwined; and the Work of GOD is to perform the task. There are long ranges of Alps between you and the regions which must be annexed to the crown of Messiah the Prince. They are not merely to be pierced by the hand of imperial power, that a few troops or travellers may pass their limits; they are to be removed; they are to disappear; and the Divine Word is the fire and vinegar under the action of which they are to moulder away, till their ashes shall be scattered to the four corners of Heaven, and their bases be turned into a garden of GOD.

Permit me to add, that no heart is too magnanimous, no arm too powerful, no station too exalted, to lend its aid in promoting so magnificent a work. In that day when all human things shall appear in their own littleness,

and shall undergo a judgment according to truth, it will not be a source of shame or regret, that princes have come down from their thrones, and that the members of kingly families, and the possessors of ecclesiastical pre-eminence, have mingled with private Christians in common efforts for the best interests of individual and social man. The re-action of such deeds of goodness will never sully the purity of the mitre, nor dim the star of royalty.

One observation more, my lord, upon the general subject. The high and holy interests and responsibilities which are lodged in the hands of this Institution, do not allow it to give back or to hesitate. There is a notion which has passed into a sort of common law creed, that all intellectual and religious light, following the course of the sun, must go from the east to the west. My lord, the "Sun of righteousness" rises where he pleases: and, on this occasion, he has chosen to rise in the west, to take the point of his departure from the Island of Great Britain, and to fling the broad beams of his glory on the midnight of the east. He has done it, as by other agencies, so, in a singular manner, by the agency of this Society. Its cause and interest are not the cause and interest of a few visionaries, inebriated by romantic projects. It is the cause of more than giant undertakings in regular and progressive execution. The decisive battle has been fought; opposition comes now too late. He who would arrest the march of Bible Societies, is attempting to stop the moral machinery of the world, and can look for nothing but to be crushed to pieces. The march must proceed. Those disciplined and formidable columns, which under the banner of Divine truth are bearing down upon the territories of death, have one word of command from on high, and that word is—"ONWARD."—The command does not fall useless on the ears of this Society. May it go "Onward," continuing to be, and with increasing splendour, the astonishment of the

world, as it is the most illustrious monument of British glory!

A word more, my lord, and I shall have done. It relates to a topic on which I know not whether my emotions will allow me to express myself distinctly; it is the late unhappy difference between my country and this—between the land of my fathers, and the land of their children. I cannot repress my congratulations to both, that the conflict was so short, and the reconciliation so prompt, and, I trust, not easily to be broken. Never again, my lord, (it is a vow in which I have the concurrence of all noble spirits and all feeling hearts,) never again may that humiliating spectacle—two nations to whom God has vouchsafed the enjoyment of rational liberty; two nations who are extensively engaged, according to their means, in enlarging the kingdom, in spreading the religion of the Lord Jesus—the kingdom of peace—the religion of love—those two nations occupied in the unholy work of shedding each others blood. Never again may such a spectacle be exhibited to the eyes afflicted Christianity! May their present concord, written not merely with pen and ink, but on the living tablets of the heart, enforced by the sentiment of common origin, by common language, principles, habits, hopes, and guaranteed by an all-gracious Providence, be uninterrupted! May they & their Bible Societies, strive together with one heart & one soul to bring glory to God in the highest, and on earth to manifest good will towards men, go on, increasing in their zeal, their efforts, and their success; and making stronger and stronger by the sweet charity of the Gospel, the bonds of their concord.

DOMESTIC INTELLIGENCE.

REVIVAL OF RELIGION.

Communicated for the Religious Intelligencer.

BRISTOL, (Ct.) August 20, 1817.

It is now two years since a revival of religion commenced in this place. In the year 1799, a general revival

called into the kingdom of Christ about 90 members. From that, to the year 1809, there was little attention to religion, and but small addition made to Zion. During this year, however, God was pleased again to remember mercy, and to call up the attention of a number to the concerns of the soul. About 20 seemed to be the fruit of this partial awakening. In 1811 and 1812, there appeared also some limited attention, and 15 were added to the church. From this time to 1815, the year of our awakening, religion was at a low ebb. Political and worldly concerns seemed to engross the attention, occupy the mind, and shut out all salutary concern respecting the interests of the soul. At the close of this intervening period, especially, prospects were dark. Christians slumbered, and the world around slept in the arms of spiritual death. With the aged, religion seemed to have become *as a tale that had often been told*; the middle aged were *entangling themselves in the cares of this life*; whilst the young were giving themselves up to thoughtless gaiety; and in the giddy whirl of dissipation were *led captive by Satan at his will*. As the awakening began by degrees to show itself, the arrested attention of the young seemed to turn into enmity to the gospel, and a woful determination to hurry down *the road that leads to destruction*. No less than three *opposition balls* were attended to very late hours in the night, the week before the arm of the Lord was made bare, and convictions became manifest and prevalent. *The devil came down having great wrath because his time was short*.

Such was our state when the Lord appeared among us. Oh! *may Israel here say had not the Lord been on our side*—But “man’s extremity is his opportunity.”

In the kingdom of grace, as well as of nature and providence, God works by means. But still his own immediate agency is often visible. It was so here. Though means and causes there were, still, without special Divine agency, they were wholly unequal to

the effect. And in some instances of awakening there seemed no intermediate cause at all. It was the finger of God. The same finger that wrote upon the wall of Belshazzar’s palace, and followed with a similar effect.

So far as means were concerned, the dealings of God with a young person who stood high in the estimation of her associates may be noticed.—Some months previous to the awakening she had been very sick; and during her sickness was under very anxious concern of mind. She however recovered; and as is too often the case, returning unconcern kept pace with returning health. She was at length reminded of her sick-bed anxieties and resolutions; and, as she afterwards said, from that time, she had no more peace of mind, till she found it in Christ. Soon after obtaining hope, she again sickened, and lingered some months on the brink of the grave. She was held there a spectacle of melancholy wonder indeed, but a source of lasting good to many. In this state she took every opportunity to warn her visiting associates, not to follow her example in putting off religion, lest, though she had found mercy, it might be too late for them. She urged them with many tears not to delay *making their peace with God*. She died;—and added weight to her admonitions by the serenity and hope with which she bid adieu to earth and its objects. Occasion was taken from this providence to preach to the youth. The admonitions of their deceased friend, the uncertainty of life, the necessity of an interest in Christ and the solemn realities of a future state, were pressed upon their minds, and perhaps with some effect. For now was the first appearance of seriousness and solemnity.

Previous to this, however, Christians had awoke, and were *trimming their lamps*. Though their faces shone not like Moses’, it was discernable they had been with God—that, like Jacob they had wrestled, if not, like Israel, prevailed.

Another means of exciting and in-

creasing the attention among the young, seemed to be the letters of a couple of misses from the place, who were now students at the female academy in Litchfield; and who were there awakened. Their correspondence with their young associates at home seemed to add much to the serious concern which now began to prevail. They have both been added to the church. And may their instrumentality of good to Zion, thus early and auspiciously begun, be long continued.

These are the principal means noticeable, as conducing to the awakening. But how feeble! how inadequate! how often have means far more powerful failed of producing any lasting concern of mind. If *Paul may plant and Apollos water*, and still need *God to give the increase*, how much more has this necessity been visible here!

There are two factories in the place; a woolen and a cotton. In the former the awakening first appeared decisive. Ten or twelve young persons became deeply impressed about the same time. They laboured under powerful conviction of sin, generally from 2 days to a week; and some considerably longer. About the time these began to hope, conviction entered the other factory. It was sudden. It was unexpected. The labour here was performed mostly by young girls from 10 to 16 years of age. They were gay and thoughtless. They had assembled as usual after dinner for recreation. One to whom they looked to lead, was requested to sing her accustomed song. She declined, and observed something like this: *don't you remember what was preached yesterday!* An arrow from the Almighty's quiver accompanied the word. Instant solemnity and prevailing conviction succeeded. It continued more than a week among this little band of sisters. During the time their *noons* were spent, not in vain amusement, but in reading the Bible, religious conversation, and sometimes prayer. At length hope succeeded to anguish. It was an interesting scene. Twelve young misses almost at the same time rejoicing,

in having sought and found the Lord's Christ! By this time solemnity and concern had become general. It now, however, received a check. The Methodists held a camp-meeting in a corner of the town; and, as it was a new thing in this region, it was very generally attended. But it proved unfavourable to the revival. The attention of people was divided and diverted. For two long weeks the wheels of the gospel-chariot stood still. Christians were in awful anxious suspense. The eternal destiny of more than 50 souls newly awakened was the object at issue. At length, however, *the cloud was raised and the tabernacle moved forward*. The awakening soon spread throughout the place, and conversions became frequent. The work was with power. Several violent opposers were made subjects. And it is remarkable that all who were not, were silenced, or held in chains. Sickness, accident, or death overtook them. Not a voice or finger was raised in opposition. All were constrained to say, *This work is the great power of God*. It continued unabated for about 7 months. Upwards of an hundred are hoped for as subjects of renewing grace. 65 have been added to our church; about 40 to the Baptist church, and a few to the Methodist.

Those called in, have been of all ages from 12 to 80. The young, however, have shared most in the prevailing influence. Quite a number of young families, and some heads of families more advanced, have hopefully come over on the Lord's side. February 4th was a day long to be remembered. Forty-three, on that day, before witnessing angels and men, gave themselves to the Lord in a covenant never to be forgotten. One more stands propounded. And several linger without the walls of Zion, whom the voice of charity would cheerfully invite to enter. It is remarkable that she who was instrumental to the awakening of her associates at the cotton manufactory, and who with them obtained hope, has as yet continued

practically to deny her Saviour. Still the hope is indulged, that she who has been an instrument of good to others, will not herself be a castaway. Many there are, who seem to forget that the doom of the *fearful* is associated with that of the unbelieving, Rev. xxi. 8. ; & to think that if they have hope enough to prevent despair, they may safely indulge their fears, and with them neglect of the command, *this do in remembrance of me*. Others there are who remain halting between two opinions, not having chosen in earnest whom they will serve; whilst the body of the people from being partially awakened, have again *settled on their heels*, in a posture of soul to meet with fearful punishment, when God shall arise *to search Jerusalem with candles*. Still on his mercy we rely to rouse them from danger, and deliver them from going down to the pit.

The doctrines preached, and blessed to this people, are those denominated the doctrines of Grace. The total depravity of our nature, the necessity of regeneration and of the special agency of the Holy Spirit to produce it, justification by faith alone, Divine sovereignty and election, the necessary connection between faith and good works, and the final perseverance of the saints, have formed the outlines of all that has been delivered from the desk and in the conference-room.

I would take this method to acknowledge in behalf of my people the very acceptable labours which have been received from my neighbouring brethren in the ministry; particularly the services of Dr. Perkins, Mr. Miller, Mr. Hallock, Mr. Porter, Mr. Hart, and Mr. Keys. As some reward for their *labours of love*, they may be assured, that in every instance there seemed to be some sensible and almost immediate effect. Either careless sinners were deeply convinced, the anxious were rendered hopeful, or the hopeful were strengthened, comforted and established. Thus God honoured his word and gave it increase. It was in *demonstration of the Spirit and of power*.

The characteristics of the work have been, a sense of deep depravity, of utter unworthiness, of the justice of God in condemning for sin, of his sovereign mercy in extending salvation, and of entire dependence upon the Divine Redeemer for justification.

I am cautioned against giving account of particular conversions from the unhappiness which has resulted from one or two such accounts, given by my predecessor in the Connecticut Magazine. I have even deferred this general account of the awakening longer than I otherwise should, that it might first be seen what fruit was borne by the newly transplanted trees. As yet, it appears to be good. And may he, who, we trust, has planted them in his vineyard, *keep them through faith by his power unto salvation*. Thus, though the revival seems ended, its fruits, in a measure we hope, still remain. The happiness which has heretofore been sought and found in religion, appears still to be sought and found there. Conferences, as many as two or three a week, have generally been held, and generally well attended. The prayer meeting on Saturday evening or Sabbath morning is still attended; as is also the *monthly concert*; and I believe with recently increasing interest and numbers. As appropriate fruit of the awakening I may also mention the increased attention to charitable and benevolent objects which has of late prevailed. A female charitable, tract, and cent, society have taken their rise among us within a year; and have been well promoted. In the last the members have made the society a member of the Connecticut Bible Society for life, by raising and forwarding the requisite sum. Though the other sex have not been equally forward in the promotion of these objects, still they have not been wholly remiss. Sums much larger than usual have been contributed to Bible, and other societies, and some are contemplating becoming members of the former for life. As a reward for *spiritual things* received by my people, I have also

myself shared repeatedly and liberally in the bestowment of *their carnal things*. May they be rewarded an hundred fold.

Highly favoured as we have been, in our present state we have much to lament and much to fear. The coldness of God's people, and the unconcern of sinners after such a season of grace, is equally melancholy and alarming. May that God with whom is the residue of the Spirit, quicken his children, and awaken and save the sinner. And to Him shall be the praise. Amen. JONATHAN CONE.

MEMOIRS OF MISS WEED.

Died at Stamford (Middlesex Society) 23d of August, Miss *Evelina Weed*, daughter of Nathan Weed, Esq. in the 22nd year of her age. She was a subject of the Revival of Religion which commenced in Middlesex in the Autumn of 1815. After a long and pungent season of conviction, she was enabled, through Divine Grace, to throw herself into the arms of her Saviour, and to take hold of the promises of the gospel. This she esteemed as one of the most interesting events of her life. On the first Sabbath in May 1816, she went to the house of God with a very numerous Assembly. It being publicly known that several persons were to unite with the Church, the house was much crowded with all classes of people. Seventeen persons came out and made a public profession of their faith in Christ, entered into covenant to walk with God and his church, and joined in commemorating his dying love. It was a solemn and interesting day to many souls; but particularly so to the subject of these memoirs. She had been long mourning under a sense of sin with scarcely a ray of hope; but the time of her deliverance was now arrived. The Lord was pleased to magnify the riches of his grace, and speak peace to her soul. Her spiritual views and feelings now underwent an entire change; joy beamed upon her countenance, and love glowed in her heart. It was no enthusiastic transport. No wild reverie that impressed her but for the moment, and then disappeared; but she has given evidence in her life, and in her death, that it was the wisdom, and the power of God, that operated upon her heart, and wrought the salvation of her soul. She could now meet her friends with a smile, and speak of the love of Jesus.

But her religion was not merely external; her private writings manifest the piety of her soul. In her closet, in the most

solemn manner, she dedicated herself to God in an everlasting covenant; wrote a confession of her faith, and concluded by a fervent supplication to Almighty God for his grace and Spirit, to enable her to persevere in the path of holiness. On the first Sabbath in July following, she made a public profession of her faith.

It now appeared to be her most ardent desire to live to the glory of God, and do something for the promotion of his cause in the world; she united with a Society of praying females; she wrote many letters to her Christian friends; nor was she unmindful of her young companions; they were the subject of her earnest prayers; and on some occasions she wrote to them, and exhorted them with a view to lead them to the one thing needful. But it pleased him who has called her by his grace, to ripen her for his heavenly kingdom, and the enjoyment of himself in glory. In April last the symptoms of a decline appeared, which became more formidable, notwithstanding all the means used for her recovery. Her debility gradually increased, until she calmly resigned her spirit into the hands of her Saviour, with a firm hope of a glorious resurrection. During the former part of her sickness, she appeared to have but little apprehension of her dangerous situation. But for six weeks previous to her death, her friends conversed freely with her upon the subject, and she appeared entirely resigned to the will of her heavenly Father. In her conversation with her friends, she spoke of the character of God in exalted terms; of the love of Christ to sinners; and particularly to her own soul, in bringing her to hope in his mercy while in health; and the full possession of her mental power; contrasted her present situation with what it must have been, had she been left to pursue the vanities of this world, and observed, I should certainly be very miserable now without the comforts of religion; and I should certainly be very unfit to begin the great work in my present low state, for my thoughts are so inactive that I should have great cause to suspect the sincerity of a sick-bed repentance. This peculiar state of her feelings sometimes brought doubts into her mind; but they were of short continuance, for she would soon call to mind the love of Jesus; she felt that between him and her soul there was an indissoluble bond; and that he was the hiding place of his children under every temptation.

She was frequently asked by her friends, if she enjoyed a comfortable state of mind; and it is believed she always answered in the affirmative. To a female friend she observed, I see nothing but death before me; but it has no terrors. As she came nearer

the closing scene of life, her evidences seemed gradually to brighten, and her faith and hope became stronger; nor was her desire for the salvation of her young companions abated. To her father she observed, I wish I could converse with my young friends, and tell them of the comforts of religion upon a death-bed; but I have not strength. About two weeks before her death, her father, supposing from the nature of her disorder that she might be called away in a sudden manner, spoke to her freely and for some time upon her situation and prospects. She appeared not in the least affected, but conversed with the utmost composure. Her sister was much affected; but she wished her to dry her tears, and not suffer herself to be overcome with grief. The next evening she became much worse, and her friends were apprehensive that she could continue but a short time. She lay for several days expecting that every hour would be her last; she however retained the full possession of her intellectual powers, manifested her willingness to go when it should please God to call her, or to stay according to his will. She observed that as the Providence of God had brought her into her present situation, she had no doubt but it was the best place for her. But it pleased God to revive her a little, and she became more comfortable for a few days. But she was too weak to converse much. She however spoke on several occasions, of the shortness of time, of the vanity of all earthly things, and the importance of an interest in Christ, as the one thing needful. But the Lord who is infinitely wise and merciful in all his dispensations, and who always afflicts his children for their good, saw best that she should still pass through greater trials, that she might be prepared in a more eminent degree, to join the general assembly of the church triumphant. On Monday evening previous to her death, she was attacked in a very sudden manner by a collection of phlegm in the stomach, which occasioned the most excruciating pain, and nearly deprived her of life. As soon as she could speak, she asked in the most deliberate manner if they thought her dying. Her father asked her if she felt alarmed. She replied, it is too late to be alarmed! and signified that her faith and hope was firm. From this time until Saturday morning, she endured great bodily pain, but her mind was calm and serene. She generally expressed a desire to depart that she might be with Christ: but frequently would check herself and say, I don't know but I do wrong to be so impatient—God's time is the best time. A few hours before her death her sister came to her bed-side, with a little child in her arms. She embraced the child in an affectionate manner, and observed it may be the last time. Her sister asked her

if she wished that to be the case. She replied, I do not wish to be detained one minute on that account; I wish you all to be composed. I recommend you and all my friends to the grace and mercy of God—it is all that I can do. Life soon drew to a close, and she sunk with apparent ease into the arms of death. Who can refrain from saying, "Blessed are the dead who die in the Lord from henceforth: yea, with the Spirit, that they may rest from their labours, and their works do follow them." Her funeral was attended by a large concourse of people. Mr. F. preached from 1 Thess. iv. 13, 14. and the following Hymn which had been previously selected by her for the occasion was sung.

Farewell vain world, I bid adieu,
Your glories I despise;
Your friendship I no more pursue;
Your flatteries are but lies;
You promise happiness in vain,
Nor can you satisfy;
Your highest pleasures turn to pain,
And all your treasures die.

Had I the Indies, East and West,
And riches of the sea;
Without my God I could nor rest,
For He is all to me.

Then let my soul rise far above;
By faith I'll take my wing
To the eternal realms of love,
Where saints and angels sing.

There's love and joy that will not waste:
There's treasures that endure:
There's pleasures that will always last,
When time shall be no more.

Stamford, (Middlesex,) Sept. 1, 1817.

The Treasurer of the American Bible Society has acknowledged the receipt of the following contributions in August viz:

One hundred and fifty dollars from the Trustees of the Independent Presbyterian Church of Savannah, Geo. to constitute their Pastor, the Rev. Dr. Henry Hollock, a Director for life;—Contributions of thirty Dollars each to constitute the following Clergymen members for life, namely, Rev. Samuel Colbourn, Rev. Holland Weeks, and Rev. Daniel Thomas, by the Abington Female Benevolent Society, (Mass.); Rev. Petrus Stuyvesant Ten Broeck, by a lady; Rev. Cornelius C. Vermeul, by a number of females of the Reformed Dutch Church of Harlem; Rev. Dr. Aaron Woolworth, by the la-

dies of Bridgehampton, Suffolk county, (N. Y.); Rev. John Johnson, by the ladies of the village of Newburgh, Orange county, (N. Y.); Rev. John G. Bergen, by the Female Cent Society of North Hanover, Morris county, (N. J.); Rev. Andrew N. Kettle, of the manor of Livingston; Rev. Eliakim Phelps, by the ladies of the first parish in Brookfield, (Mass.); Rev. Chauncey Lee, by the young ladies of the town of Colebrook, (Conn.); Rev. — Kellogg, by the ladies of Framingham, (Mass.); Rev. John Williams, pastor of the Baptist Church in Fayette-street, in the City of New-York, by D. Cauldwell, jun. Sarah Cook, Mrs. Withington, Mrs. Colgate, Mrs. Thompson and Mrs. Purser;—*Thirty dols.* from Mr. Rob't Thompson, and the same from Dr. John Watts, jun., of New-York, as *members for life*: *One hundred dollars* from a friend to the Society, under cover addressed to the Treasurer, dated 31st May, 1817;—*41 dols. 75 cts.* from the Mill Creek Female B. S. (Ohio); *22 dols. 50 cts.* from the Amity Fem. B. S. (N. Y.) *100 dols.* from the Beaufort Aux. B. S. (S. C.); *5 dols.* and a gold ring from a lady at Cattskill, (N. Y.) and a gold locket from a lady at Cornish, (N. H.); also sundry congregational collections, and annual contributions.

Bible Society of Yale-College.

On the 30th of August, a Bible Society, auxiliary to the American Bible Society, was formed in Yale College, composed of the Students and members of College. We are happy to learn that this society is patronized by the faculty, and that \$130 were subscribed at its organization.

Officers for the ensuing year.

Isaac Orr, *President.*

R. R. Gurley, } *Vice-Presidents.*

Caleb Day, }

Wm. Mitchell, *Treasurer.*

Sylvester Hovey, *Secretary.*

Ordinations.

The Rev. Sereno Edwards Dwight, son of the late President Dwight, was Ordained and Installed over the Church in Park-

street. Boston, on Wednesday the 3d inst. The solemn and interesting services were performed in the following order: The Rev. Mr. Taylor, of New-Haven, Conn. made the introductory prayer; the Rev. Mr. Beecher, of Litchfield, preached the sermon from Psalm xix. 7—10.; the Rev. Dr. Dana made the consecrating prayer; the Rev. Dr. Spring gave the charge; the Rev. Mr. Huntington, of Boston, gave the right hand of fellowship.

In the afternoon of the same day, and at the same place, the following persons were ordained as Missionaries to the heathen: Rev. Messrs. Elisha P. Swift, Allen Graves, John Nichols, Levi Parsons, and Daniel S. Buttrick. The Rev. Dr. Worcester made the consecrating prayer; the Rev. Dr. Morse gave the charge; the Rev. Mr. Bates gave the right hand of fellowship.

After the ordination a collection of about 300 dollars was made for the benefit of missions; when the sacrament of the Lord's Supper was administered to a large number of communicants, (by estimation more than 1000.)

The whole presented a scene peculiarly interesting and solemn. In the ordination of Mr. Dwight we witnessed the re-establishment of the gospel ministry in a society which had been for some time without a stated pastor; like a flock without a shepherd divided and scattered upon the mountains, surrounded with wolves in sheep's clothing—we beheld five young men of superior talents and piety devoting themselves to a voluntary martyrdom in the cause of their Lord and Master, willing to renounce the world with all its social enjoyments, and ardently desirous to go as heralds of the Cross to proclaim the glad tidings of salvation to the perishing heathen—the holy zeal and ability displayed in the various performances of the day; the deep interest manifested by a large and respectable assembly; the communion of so many kindred minds, together with the singing, which we presume was seldom if ever surpassed in this country; all conspired to lead the mind beyond terrestrial things, and realize that we were transacting business for eternity;—nay, the believer who witnessed the scene, could not doubt that God was there, and that the transactions of this day are ratified in Heaven.

Notice is hereby given, that the annual meeting of the Auxiliary Foreign Mission Society of Middlesex will be holden at the Meeting-house in the North Society of Lyme, on the 16th instant, 2 o'clock, P. M. Missionary Sermon by Wm. Lyman, D. D. of Millington.

AARON HOVEY, Sec'y.

Sept. 9th.